

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXVIII

SEPTEMBER, 1960

No. 9

The Basic Problem of Adult Education

By L. N. GUPTA, M.A., Allahabad

The New Concept of Education

People think of education in terms of years. The narrow gauge of education is delimited by schooling upto a certain age-limit. Education therefore "suffers from the notion that it should end at some point in childhood or youth. But no matter how many years of schooling may be provided, the terminal concept is now obsolete. The rapid flow of events makes learning throughout life a necessity. No longer can one learn in youth all that he needs to know throughout his years. As science, technology and industrialization bring constant changes, people must continue to learn throughout their lives. Education in the modern world must be a never-ending process."¹ Indeed, education is a process of life-long learning and adjustment. In this new context, one has to think of Adult Education also.

Adult Education in New Light

If education is a process that goes along with life, adult education is also to be thought of in a new light. Especially in India, there is a very short-sighted view of adult education. This adult education is made narrower by the adult education workers, and that is why the adults cannot think beyond it. "We enrol illiterates for two, four or six month terms. Those who finish successfully are given certificates. We let them think that education is finished—that this is all that is required of them or all that

we have to offer."² This tendency creates a problem. If adult education is really meant for increasing understanding, improving skills and changing attitudes, it clearly implies the basic ego involvement of all the participating adults. Therefore, we have to instill in the adults a strong desire for education.

The Basic Problem

It is evident now that adult education requires the ego to be enthused for betterment. In fact, education is a self-evolutionary process and adult education cannot be an exception. The adult is more conscious of himself than the child, as he is a more mature individual. He is more thoughtful and considerate than the child. They have so much mental capacity as to form certain attitudes towards life and problems of life very soon. That is why this attitude formation is a cause to hinder the progress of adult education in our country. The attitude of the adults towards their education is said to be unhealthy. Hence the basic problem of adult education is the formation of a healthy attitude, so that they may be eager and effortful. Education is really an individual effort, whereby we gain knowledge.

Factors affecting attitude.

There are a few factors that help the formation of the adults' attitude towards education. These factors are psychological

1. *Adult Education*, Vol. XXI, No. 5, p. 21

2. *Ibid.*

and social. The adults have a quite different psychology. Their mental make-up is different from that of the children. The intellectual and emotional aspects of their mental life and activity are characteristically responsible for forming a negative attitude towards education. They think, reason, and act in a very different manner. The adults think that education has little use and that they can do without it in the rest of their life as their predecessors had done. There is another way of thinking and arguing, that they are too old to learn anything, and the other side of this thinking is that they know enough and need not know further. This self-satisfaction attitude is more harmful, as it engenders in them a feeling to make no efforts and also brings a lethargy even. The emotional aspect of this mental attitude is that they feel it ludicrous to learn at an advanced age the basic things of education in its narrower sense, because their children and grandchildren know more of them than their old parents. This gives rise to a sentiment of aversion in the adults. They feel shy to be tutored like small children. But this is quite a wrong notion.

The social factor also affects the formation of a negligent attitude. The lower strata of people think that they are downtrodden and the inferiority complex instantly works in their mind. The socially high people have no business to look to them. These people have a separationist attitude. This gulf is so wide that it cannot be bridged over. Another fact in this connection is that education brings no social efficiency. An adult thinks if he learns the alphabet, he can sign instead of giving a thumb-impression, he can read some literature, newspapers, magazines, books of his taste: but will it raise his status in society if he does not change his calling? In fact, the low caste people where illiteracy is rampant, have this

attitude, and to a great extent it is a correct one. This requires that there must be a change in society also, and then we can have a change in the attitude.

The social factor includes the economic aspect also. In the rural and even the urban areas, the adults think: will their education bring with social efficiency any economic profit to them? The educated unemployed before their eyes put an example to cite in support of their view of having no education. This is a most potent factor. The economic utility of adult education is really the crux of the problem. If there is a bit of gain in cash or kind, there will be a larger number of adults coming for education.

Attitude to work and life

It is therefore quite clear that the illiterate mass has an attitude towards education that is based on its attitude towards work and life. The intellectual, emotional, social and economic needs of life determine the nature of work that the illiterate and uneducated adults have to accomplish. As such, if we want to make adult education in India spread and expand, we have to help to form a right attitude, and for the formation of this positive attitude we have to correlate education with the work and life of the adults. Education should attract them like the magnet. To have this magnetic force, educational means should be such as to encourage the ignorant adults to unfold their latent potentialities. Correlating education with work and life requires planning and drive. Where there is motivation from within or from without, there it is bound to achieve the aim.

Motivational Factors

In the formation of attitude, motives and incentives work wonders. Adults

are emotionally matured; and once they are motivated they would perform activities very easily, and thus by performing activities they will gain. How to motivate is a problem, but it is not a difficult one but easy to solve. There are S. E. O's in charge of adult education. For their help there is a troop of other workers. They can easily ask the capable adults to perform certain educational activities (in their widest sense incorporating all life-activities). Under the guidance and supervision of the trained staff, the illiterate or literate adult must give a performance before the local audience. In case of women-folk, if they do not like to come before males, it may be done only before the females. This actual participation will exhilarate the performers and amuse and educate the onlookers. This is a way to motivate for adult learning.

Besides, there are mass media of adult education, that is, the cinematograph, the radio, the group tournaments etc. There should be fixed plans for their use, and the use shall motivate the people for coming in throngs and joining them. These should be utilised on certain occasions, and on those occasions the particular topic should be dealt with. The artistes for the radio songs and plays should be selected from amongst the villagers. In tournaments, the adults must be encouraged by incentives, by giving certificates, by providing certain facilities and by removing their difficulties. Once recognition of merit and worth is made in any fashion, this is sure to motivate others, and the better product will be forthcoming afterwards. The S. E. O's with their assistants must find great relief and success even in their work by utilising these motivational factors.

Social Legislation

Social legislation is also a motivational factor for the advancement of adult education. "Lenin's decree played a tremendous part", writes A. Solovyov,

"in raising the Soviet people's cultural standards. This served as the beginning of the universal education for children and of the planned work aimed at liquidating illiteracy among adults." India also requires such a step. It must be made compulsory for the people coming to take part in the various activities first to be literate and then help others to be literate and educated. Laubach's call, let each one teach one, must be imposed on each village worker. They must be bound to form groups like the "Ban Illiteracy Society" of U. S. S. R. The women-folk should also co-operate and set up their own organisations. Once in a village such model organisations are formed, and if there is legislation inflicting not punishment, but compulsion, adult education will easily spread throughout the country.

A Few Suggestions

The basic problem of adult education in India today is then to form the right attitude among the adult illiterates. The above factors that cause hurdles in progress must be well noted, and every possible help must be given to such adults. (1) The S. E. O's and their assistants should know fully the villagers and their talents. They should spot them out and make them a tool for emulating others. (2) There should be group activities in larger measure, and through these activities the five-point programme as laid down by the Government of India must be accomplished. These accomplishments should not be made by hired talents and artistes, but by the village people themselves. (3) The performances should be appreciated, and the little worth they possess should be acknowledged. In recognition of their value, there should be ample scope for motivating by just the means to which the village people attach greater significance. (4) The activities must be such as relate to actual life situations and problems. In this way, the civic, social, religious, cultural or other values can be attached to the activities. Family

planning propaganda, the health and sanitation problem, the election method, religious and moral education, folk songs and dances, agricultural fairs, wrestling tournaments and the physical culture feats, etc. should be done, wherein all the village people, public workers and others should actually participate. (5) Such activities which fulfill the social, economic and other needs of the people must also be given due weightage. If such needs are fulfilled, the people would have surely a right attitude towards adult education. All these will help to solve the problem of Adult Education in India to a great extent.

In fact, to work out these suggestions various educational agencies, both formal and informal, must have to be operative. The radio, cinema, dramatics, convention-

al and cultural congregations for folk dances and songs and recreational activities, panchayats and development organizations, community-schools and centres and the staff meant for these institutions, all should make a cooperative effort to give vent to the feelings of the village people. As education is a self-evolving urge from within, it must touch the very core of every villager's heart. The heart can move, only when there is inspiration. The inspiration can be roused only when there is recognition of the inherent qualities of the people. And for recognition and evaluation, one has to find out motivating forces and incentives. Rewards in cash or verbal eulogy before a multitude are in fact these motives and incentives, and they ought to be rightly utilized to form right attitudes, if we want real success in the field of adult education.

EDUCATION IN INDUSTRY IN BRITAIN

By Dr. P. F. R. Venables, Principal, Birmingham College of Technology.

Industry, which has helped to create modern technological society, with its high and rising standards of living, is immensely diverse in its structure and needs. In the United Kingdom in 1956, there were 24,000,000 employed people in industry and commerce, of whom 7,888,000 were employed in manufacturing firms. Altogether, there are about 56,310 individual manufacturing firms, and of these about 41,300 employ less than 100 persons (1,555,000 employees), 12,178 employ 100-499 persons (2,500,000 employees). The bigger firms comprise only 5 per cent. of all firms, but employ 48 per cent. of all employees (3,900,000 in number). Though there are many excellent medium-sized and small firms, it is nevertheless generally true to say that the most enlightened support for education and training is to be found in the large firms. In discussing what is to be done by them, it should be realised that

one outstanding contemporary problem is how to elicit similar interest and support from the far more numerous smaller firms and to do so in appropriate ways.

That part of the educational system which has grown up largely in response to the needs of industry and its employees is inevitably also very diversified. Relatively in the late 19th century, technological studies were introduced into the British Universities, and have progressed greatly this century. In October 1958, 15 per cent. (14,942) of all students were in technological courses and many of those in science courses (32,949 students=23 per cent. of total) take up careers in industry. The courses are held at undergraduate and post-graduate level, and many students are supported by industry. Research is

widely undertaken, and much of it is supported or sponsored by industry.

Numerically, the greatest support of education by industry, and their closest links with it are in the technical colleges, which are administered mainly by the Local Education Authorities, and financed jointly by them. 76,000 students attended full time courses, about 469,000 students attended part-time day courses, and about 1,080,000 students attended evening courses. Of the students in part-time day courses, 417,000 were released by their employers for one day a week at college (in some cases more) with payment of wages, and mostly with payment of tuition fees as well. Of these students, 57,473 were aged 21 years and over. A great number of such students became qualified craftsmen and technicians.

Hitherto many students have also gained full professional qualifications as engineers, chemists and so on by this part-time route. The increasing pressure of modern scientific discoveries and technological developments have made it necessary to establish a new route, with more ample conditions of study, while retaining the indispensable training. This is the basis of the "Sandwich Courses" now being rapidly developed, in which the student spends six months in college followed by six months in industrial training in the firm, over a period of four or five years. Four years ago there were about 500 students in these courses; now there are about 8,000, and almost all of these are "works-based"—they are employees of firms and receive their wages throughout the whole course, college periods included.

About 2,500 of these students are in technological courses leading to the Diploma in Technology established in 1955 by Government action through the National Council for Technological Awards. The Diploma in Technology is of a standard equal to the Honours

degree of a British University. The other 5,600 students are mainly in "Sandwich Courses" leading to the Higher National Diploma, with varying degrees of exemptions from professional examinations on production work.

New Structure

As a result of the Government White Paper on Technical Education, published in February 1956, a new structure is emerging in technical education. This is enabling industry to canalise its demands for training different types of employees to specific types of institutions. In this new structure, there are four types of colleges: as the foundation, 175 local colleges of further education, then the area colleges (about 60), the regional colleges (22, which may rise to 50), and at the apex, the eight Colleges of Advanced Technology (likely to become ten) which undertake only work of university standard.

In future, industry will look to the Universities and the Colleges of Advanced Technology to produce technologists, to the Regional Colleges for superior technicians and some technologists, and to the Area and Local Colleges for technicians and craftsmen. The Advanced and Regional Colleges will also be increasingly concerned with education and training for management and industrial administration, and the Area Colleges with foremanship and supervisory courses.

The more generalised education and training for industry is thus carried out in the Universities and Colleges. Firms also have need of specific training for their own particular processes, production and management. There has therefore been a rapid growth of induction training schemes for new workers in many firms, and in the larger firms, the establishment of works training schools for the specific training of craftsmen and technicians.

Smaller firms cannot command such resources, but group apprenticeship training schemes are being set up by numbers of small firms; in which more varied training facilities are shared for the good of the apprentices. At the topmost level, industry has been actively engaged in the establishment of Staff Colleges. This has been done collectively by industry as in the Administrative Staff College, Henley-on-Thames; while large individual firms and nationalised industries have set up their own colleges. At a lower level of industrial administration, a group of 33 firms set up the Roffey Park Institute concerned with the field of human relations, including human aspects of management and social medicine. The most recent example is the re-establishment of Ashbridge College.

In addition to its own training schemes and its support of students at universities and colleges, industry contributes its powerful support to education in many enlightened and imaginative ways. Recently an Industrial Fund for the Advancement of Scientific Education in Schools was established for providing science laboratories in independent and direct grant schools, and altogether about £ 3,174,554 has been subscribed from some 141 companies; 201 schools received building grants and 334 received apparatus grants. Many scholarships are provided, in addition to supporting students throughout 4-and 5-year "Sandwich Courses."

Notable Example

A notable recent example is the Trevelyan Scholarships founded by industry for schoolboys to attend Oxford and Cambridge. Their value is 450 per annum, and their number will rise from 24 to 50 awards a year as the scheme develops. Valuable postgraduate fellowships for research have been established at the Universities and colleges of advanced technology. Another notable innova-

tion has been the establishment of Churchill College, Cambridge, for which about £ 3,000,000 has so far been given or promised.

Large sums have been given for halls of residence, especially for accommodating postgraduate students, as at Imperial College and Birmingham University. Gifts of money and equipment, loan of special equipment or use of such equipment at the works, specially arranged works visits, secondment of staff from industry to college and vice versa, travel funds for teaching staff, these are some of the practical means of co-operation between industry and college.

In addition to the foregoing, industry supports education by the personal interest and work of its leading members in many ways. Examples include service on Governing Bodies of universities and colleges, on College Advisory Committees, and on National and Regional Advisory Councils. Moreover, they exert a powerful influence through their membership of the leading professional institutions.

Certain organisations and societies which have been founded and have actively been supported by industry have made a great and progressive contribution to education, not only to that directly related to industry, but in a much wider context. Three distinguished examples must suffice—the Federation of British Industries, the Industrial Welfare Society, and the British Association for Commercial and Industrial Education. Their influence is widely exercised through their publications, conferences, short courses, and links with many different organisations.

We live in an unprecedented period of scientific, technological, industrial and social change. So far as education is concerned, one of the best auguries for a strenuous and exacting future is its firm and steadily growing partnership with enlightened industry.

SCHOOL LIBRARIES

P. Madhavan Nair, M.Sc., B.T., S. N. Training College, Nedunganda

Importance

Nothing is as important as giving due recognition to the school libraries, while the problem of reorganization of Secondary Education is considered. In fact, the success of many of the modern progressive methods of education mainly depends upon the efficient functioning of an "intelligent", effective and well-planned library service. "Individual work, the pursuit of group work - many academic hobbies and co-curricular activities postulate the existence of a good, efficiently functioning library," remarks the Secondary Education Commission. Putting it in a nutshell, the library is so integrated a part of the curriculum, that it is the pivot on which the whole intellectual and academic life of the school turns.

Functions

The function of the school library, as an educative agency, is manifold. In the first place, it serves as a medium through which progressive methods of education can be put into practice.

Secondly, it serves as a source from where children can gather necessary information for debates and lectures which form a part of their co-curricular activities.

Thirdly, it satisfies children as a supplementary source of learning. In class rooms, teachers may be able to adopt only a narrow approach of conveying information, strictly sticking on to the syllabus and text-books which will hardly satisfy the developing mind of the child, especially in the adolescent stage when it craves for a wider sphere of knowledge.

Fourthly, it is possible to foster in children certain desirable habits like the profitable use of leisure and self-reliance by providing adequate library facilities and proper guidance to use them.

The proper moulding of children's lives, broadening of their outlook and widening of their sphere of knowledge, are other objectives of the school library worthy of mentioning.

Organization

It is needless to say that the present condition of our school libraries is deplorable. In fact, we are having no libraries worth the name in our schools. However, let us put forth certain suggestions regarding the organization of the school library, so that its main objectives as an educational agency may be fulfilled to the desired extent.

As the first condition, everything should be done to attract children to the library. For that, the most beautiful and attractive part of the school premises should be selected for housing the library. It should be provided with a spacious hall, beautifully designed furniture and all other facilities for comfortable reading.

Then comes the selection of books, the most important factor of the efficient functioning of the library. A committee of teachers who have a clear understanding of children's needs, and a genuine love for books, and who are really interested in the work, should be entrusted with this task.

Principles of Book Selection

(i) Books selected should be useful for children. The harm done by the neglect of this principle is twofold. On the

one hand, it is a waste of money; addition to that, it will mislead children because unused and unpopular books will be in a fresher condition and will naturally attract children.

(ii) The library has to be kept as a "balanced whole", making it free from the undue influence of the over-enthusiasm of any teacher who may show some kind of preference for a particular subject.

(iii) The books selected should be suitable to "determine" and "educate" the tastes and inclinations of the children.

The Librarian

Another important factor contributing to the efficiency of the library service is the ability of the person in charge of the library. The librarian should be qualified and competent enough to guide the reading interest of children and to help them in

their free and supervised study. He should make himself available for consultation in their individual and group projects. It is expected that he should be "a man of wide reading and sympathies." The tact and power of inspiring "confidence" is another important quality expected of him. Apart from one's qualifications as a librarian and as a teacher, his personality and fitness for the post should be considered as an additional qualification.

In the foregoing paragraphs, we have considered some aspects of the organization of school libraries. Now, one of my specific suggestions with regard to this is to include a course in School Library Organization as a part of the B.T. Degree course in Training Colleges, in view of the vital part the teacher has to play in the organization of school libraries. Such a scheme will enable every teacher to organize class room libraries, and subject libraries and to do his part in the organization of the central library of the school.

— + —

Equality of Educational Opportunity in USSR USA and UK

S. K. De., M. A. (Cal). H. Dip. Ed. (Dublin), Cer-in-Psy. (Edinburgh), Calcutta

It is no wonder if people in democratic countries should have greater equality of educational opportunity than in totalitarian states, but facts and figures at our disposal reveal an altogether different picture. The Constitution lays down equality of educational opportunity for all, but in reality it is seen that even in democratic countries, based on the idea of a classless society, people of lower income groups or of different colour or creed do not often get this opportunity. For our discussion, we may choose three great countries, USSR, USA and UK, and see how far people in these countries enjoy equality of educational opportunity, irrespective of income, colour or creed.

RUSSIA

In USSR, Soviet people have not only equality of educational opportunity, but equality of all opportunities according to ability and aptitude. The Tatars, Bashkirs, Buryats, Mongolians, Mordvinians, Ossetins, Yakuts, Evenks, Karyaks, Chukchi, Komi-Permyaks and Nenets enjoy equal rights in all spheres of life-political, economic, cultural and educational. Equality of educational opportunities has been thrown open to all children, irrespective of race, nationality or creed, irrespective of social origin and parents' income, and irrespective of geographical location. All nationalities in the Russian Soviet

Federative Socialist Republic-RSFSR— are allowed to have their education in their mother-tongue. The Russian language, as the common language for communication among the peoples of the USSR, is studied in all national schools, and teaching is done in 58 languages throughout the Soviet Union. Many of the peoples had no written languages of their own, or if they had, that was imperfectly developed. So written languages were created at first in the Roman alphabet and later on in the Russian alphabet. Education in colleges or higher institutions is not only free, but also students are paid stipends.

America

In U. S. A. in 1950, schools and colleges spent 8,796 million dollars. Even this enormous expenditure has not provided every pupil with the best equipment or the finest instruction. Despite the country's efforts to give a high quality of education to all, there are inequalities of opportunity among the regions, between urban and rural schools, and between white and Negro pupils. While the wealthiest cities and States spend much more than the average, poor communities can afford far less. In a great number of rural areas, towns, and even cities, public schools are far below any reasonable standard. A wealthy State like New Jersey provided 198 dollars per child in school; whereas North Carolina provided 86; and Mississippi 65 only per child in 1944-45. But 24 States spent above 127 dollars per pupil.

The report of the President's Commission on Higher Education dated December, 1947, recommended: "The American people should set as their ultimate goal an educational system in which at no level—high school, college, graduate school or professional school—will a qualified individual in any part of the country encounter an insuperable economic barrier to the kind of education suited to his aptitudes and interests."

Equality of educational opportunity is very restricted in USA in case of the people of lower income groups. James Bryant Conant, President of the Harvard University, says: "Anyone familiar with education knows that, for a very considerable portion of the population, it is the family financial status which places a ceiling on the educational ambition of even brilliant youth. The oft-repeated statement in certain smug circles that any boy who has what it takes can get all the education he wants in the USA just is not so; it is contrary to the facts. After having made the flat-footed statement, let me hasten to insert the comment that, compared with any other large nation, except possibly Russia, we might appear to be living in an educational paradise. But, measured in absolute, not relative, terms, the discrepancy between our ideal and the reality becomes so great as to be almost shocking. The percentage of superior high school graduates who attended college, followed the parental income scale in a startling manner, starting with a 100 per cent college attendance for those whose family income was over 8,000 a year, dropping to 44 per cent for the range from 3000 a year to 2,000, and falling to 20 per cent for those with income under 500. These were all superior students, let us bear in mind; all, therefore, good college material."

Moreover, there is racial and religious prejudice and intolerance in America. Besides, group antagonism based on cultural differences is visible in many areas in the United States. There is prejudice against the Negroes, Mexicans, Red Indians, Japanese and Chinese, and also a feeling of anti-Semitism. American national idealism and social practice are in head-on collision. Dr. Conant says again: "This is the first point to be freely admitted. The second that needs emphasis is that, in competition with the Soviet philosophy, our present social mores on these matters are perhaps the most vulnerable spots in our armour. That being the case, we are going to hear a great

deal about our shortcomings from sources which are by no means committed to forwarding the American traditions. But that does not mean that we should sit back and do nothing about the Negro problem or anti-Semitism. Nor does it mean we should proclaim our ultimate goals as being attainable within a lifetime. It is worse than useless to attempt to banish social situations by noble phrases."

Dr. Benjamin Fine of the New York Times carried a nation-wide survey of education in America, which was published in that paper on January 9, 1950. This survey shows that all children do not get equal educational facilities and that more than 3,000,000 children would that year receive "an impaired education because of inadequate class-room facilities, overcrowded buildings, and poorly trained teachers," although conditions in the schools had somewhat improved during the previous year. A serious shortage of teachers, especially at the elementary stage, continued. With the exception of Arizona, every American state reported inability to get adequately trained teachers for the elementary schools, and sixteen states reported a shortage of high school teachers. In 1950, the schools of the United States were employing 86,000 teachers on "emergency" or substandard certificates—a decrease, however, of 19,000 from the school-year of 1948-49. One in every ten teachers in 1950 was employed on "emergency" certificate. Double sessions and part-time instruction added to the confusion. About 76,000 teachers were needed for the elementary schools and 10,000 for high schools. The survey showed that, the schools faced "many grave problems" and educational facilities could not be given to all.

Great inequalities are present in the provision of educational opportunities for Negro children; in the southern states the average expenditure per Negro child was about one-fourth to one-half what it was for each white child.

Besides this inequality of educational expenditure, many states proceeded to adopt "Jim Crow" laws and constitutional provisions enforcing legal segregation upon Negroes in public places, theatres, hotels and schools. Dual school systems, one for whites and one for Negroes, were established in 17 southern states and Washington, D. C.

Efforts to break down legal segregation were met by the decisions of state and federal courts, upholding the principle that segregation was legal, so long as equal facilities for both the races were maintained (which is a myth, of course, as will be shown presently). This doctrine went back at least as far as the Roberts case in Boston in 1849, when the Supreme Court of Massachusetts decided that Boston could maintain a segregated school system. The "separate but equal" doctrine was firmly incorporated in the famous case of Plessy vs. Ferguson in 1896 when the United States Supreme Court upheld the right of railroads to segregate passengers according to race. The Plessy case became the big stick to strike those who argued in favour of desegregation.

Conditions changed, however, in the 20th century. Steps were taken to force equalisation by court action. In 1938, the United States Supreme Court ruled in the Gaines case that the University of Missouri must provide equal facilities for legal education of Negro students. In June, 1950, the Supreme Court again ruled that the University of Texas must admit a Negro student to its law school (Sweatt case) and that the University of Oklahoma must provide free and equal access to its facilities for a Negro graduate in education (McLaurin case). By 1954, the New York Times estimated that some 2,000 Negro students had been admitted to white colleges and universities in the south. Concerted legal action was taken to wipe out segregation itself in the public schools of seventeen states and the District of Columbia. In

December, 1952, five cases went to the United States Supreme Court to test the constitutionality of segregation. Two recalcitrant states, Georgia and South Carolina, threatened to abolish their public school systems and turn the schools over to private agencies, if the Supreme Court should declare segregation to be unconstitutional. In May, 1954, the Supreme Court issued its unanimous decision, in which the Plessy doctrine was reversed and the segregated school systems were declared unconstitutional under the Fourteenth Amendment, because they denied equal educational opportunity to the Negro children. The Court held that segregation in and of itself produced "inequality and that separate facilities were inherently unequal even though the physical facilities may be equal.

"A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system" was the unanimous verdict of the Court.*

But the racial bigotry and colour prejudice inculcated in the nation for two hundred years would not easily change. Some groups or states still defy the Supreme Court decision by various subterfuges.

There is still great racial bigotry, specially in the south. The name of Little Rock raises fresh doubts about the capacity of Americans to deal on terms of equality, justice and mutual respect with the coloured people. Though the Supreme Court decision of May 17, 1954, held segregation in the public schools unconstitutional, some states of the south still do not pay heed to it. The American Negro has sometimes been called the

"American tenth man" as he represents about 10 per cent of the people of the United States. Still educational expenditure, excluding the lunch programme, transportation, building and equipment for the Negro people, has been less in comparison with the white pupils in the south. Taking the southern states together, the total expenditure on white pupils has risen to 925.3 millions in 1951-52, an increase since 1939-40 of 430.8 millions. The increase in total current expenditure for the Negro pupils in the corresponding year was 147 millions. Similarly, the average expenditure per pupil in 1951-52 was 166 per white pupil and 116 per Negro pupil. Until quite recently, capital expenditure on buildings and equipment per pupil have likewise tended to run significantly more for the white than for the Negro children.

The same discrimination is again found in school libraries also. In public school libraries, there are fewer books per Negro pupil than per white. For seven states (who have submitted reports), the ratio was 4.3 books per white pupil and only 2 books per Negro pupil.

In 1956, the National Merit Scholarship Corporation, the largest privately supported scholarship organisation of its type in America, granted 53 scholarships to high school pupils in their last year. The stipends ranged from 100 to 2,200 dollars. There is no open scholarship system in the United States as in England for all classes of students.

Grate Britain

In the United Kingdom, the Education Act, 1944, provided: "In schemes under this Act, adequate provision shall be made in order to secure that children and young persons shall not be debarred from receiving the benefit of any form of education by which they are capable of profiting through inability to pay fees." Further

* See Brown vs. Board of Education May, 17, 1954.

more and better educational facilities must be provided in the interests of greater efficiency in business and industry and democracy itself; so for equalising opportunities and recruiting able students for university study, a scholarship system, which is a special feature of the British system of education, has been introduced. About 75 per cent of university students in Great Britain are now aided from public or private funds.

The Ministry of Education offers 2,000 state scholarships annually on open competition for full-time honours courses at universities, and in addition, it gives some 1,500 new supplementary grants each year to winners of open scholarships awarded by the universities and colleges from their own funds. The Ministry gives 225 technical state scholarships annually. Local education authorities in England and Wales make awards to over 13,000 other students each year to enable them to enter a university.

University scholarships in Northern Ireland are awarded by local education authorities. The Ministry of Education awards State Exhibitions. Scholarships awarded by universities and State exhibitions may be supplemented by local education authorities. The total number of students entering universities in 1953-54 was 18,092 (including well over 1,000 overseas students not eligible for scholarships). The amount of scholarship is based on the means test, and parents with incomes between £450 and £2,000 are required to make contributions to the expenses of the students. So, practically a

very small percentage of students have to pay fees. So in England there is more equality of educational opportunity than in America.

Bertrand Russell is not favourably disposed towards competitive scholarships that are given to poor and meritorious students on the ground that overstrain on the part of the students may not only ruin them physically but mentally also. "The most serious aspect of over-education", says Russell, "is its effect on health, specially mental health. This evil, as it exists in England, is a result of the hasty application of a liberal watchword, 'equality of opportunity'. Until fairly recent times, education was a prerogative of the sons of the well-to-do, but under the influence of democracy, it was felt, quite rightly, that higher education ought to be open to all who could profit by it. The solution was found in a vast system of scholarships, depending upon scholastic proficiency at an early age, and to a large extent upon competitive examinations."

There is racialism also in the United Kingdom, although not to the extent to which it is present in the United States. Of course, racial and colour prejudices in Britain are generally condemned, but these evils can only be eradicated by legislative measures, as proposed by the Labour and Liberal parties. If there is no law against racialism and colour bar, Britain will soon have Little Rocks in London and elsewhere. Colour prejudice is not so much marked in British universities, where overseas students are, on the whole, fairly treated.

CALCUTTA—

Sri. P. N. GHOSH,
Typewriter Repairer,

132, M. S. Paul Chowdhury's Lane,
North Bantra, HOWRAH.

ASSAM:—

Sri. N. CHOBAN SINGH,
Newspaper Agent,

Ramlal Paul High Schol,

Annexure, IMPHAL, MANIPUR.

Social and Cultural Activities in Urban Basic Schools

SHAMS D D IN

"The material outlook of the country has to be correlated with an intellectual agency and the control of a moral law. Education has thus to be related not only to the art of living, but to the very ideals of life. It is thus that we come to regard the system of education for life as Basic education through which the citizens of the future are to be trained, while yet they are in the formative period of their life, and trained to a purpose—the purpose of a cooperative living."

B. PATTABHI SITARAMAYYA

Every individual should enjoy perfect liberty. He should not be a slave to his original uncivilised mode of life. He should be free from ignorance, prejudice and tradition. He should not act as his predecessors acted, but think and act in his own way. He must possess liberty of speech and conscience to understand and make out the problems of human relationship.

All the above principles of a democratic social order can be put into practice by the school society in urban Basic schools, and thereby the students of Basic education can have full advantage of all those situations which take place in social cooperative living. Thus, the first lessons of democracy can be taught to the students in Basic schools. In this way, the student in urban Basic schools can profit by acquiring civic experience through mingling and participation in the activities of the school society. Basic education, as is well known, is the education of life, for life, through life. It envisages correlation of different activities with purposeful and life activity.

Now it is obvious that the experience acquired from the practical life experiences are in no way inferior to those gained from class room learning. As a matter of fact, the distinction between formal and informal education can be put an end to in urban Basic schools only. So to provide the students with real life experiences for democratic citizenship, urban Basic schools can play the leading part in organising and directing the activities. For this purpose, there can be innumerable activities which can be profitably organised. A few suggestions are made below.

Students' unions should be established in schools. Their meetings should be held once a week to solve the problems of the school, the student, the teacher and the parent. Of course, it should all be done under the able guidance of a responsible member of the school community. Besides, there can be other activities like publication of the school magazine, the formation of groups for self-study, the preparation of weather charts; the organisation of an urban welfare society, the celebration of national festivals, the organisation of educational exhibitions, entertainment of guests and visitors, creation of close contact between the public and the school community and the preparation of literature etc.

The schools can also have their own banks, cooperative shops and school dispensaries run by the students themselves. Each and every activity of the above organisations should be undertaken by the students only. Of course, there should be a teacher in charge, but in the form of a guide only so that there may be perfect democracy. Thus, to conclude, in the words of Dr. K. L. Shrimali: "Basic education can become the most effective instrument for technological and educational reconstruction. It will help in the urbanization of rural areas, and at the same time ruralize the cities. We need both cities and villages, and if there is proper planning, there need not be any conflict between them. In a well balanced society, the only solution for saving urban society from dangers of sophistication, intellectualism and compartmentalization. It will help us in recovering the community and save society from disintegration and death. Nai Talim may help us in creating a new culture."

OUR EDUCATIONAL DIARY

"PEPY'S"

7-8-60. Dr. K. L. Shrimali said in the Lok Sabha that the question of introducing external degrees (as in some Universities of the West) and correspondence courses was under the consideration of the Government, in order to provide opportunities for more people to attain higher academical qualifications.

[This reform is long overdue. It is a pity that, while we copy the West in many unimportant particulars, we refuse to do it in an essential thing like education. Australia and other countries have external degrees and correspondence courses. If we take to them, our Universities can reserve accommodation in colleges for those who are truly fit and leave the rest to prove their worth by private study. This will take the wind out of the sails of those who clamour for University education for all and sundry.

Of late external examinations have been introduced by some Universities in India. But they are criticised as cheapening education, and some of them are being persuaded to give them up. External examinations, however, are by no means bad in principle. The University Grants Commission may prescribe rigid standards and insist on a fixed percentage of marks for a pass. Also it may provide for the papers being valued by examiners from other Universities. It may also appoint a panel of examiners.]

8-8-60. The National Council for Women's Education has recommended a substantial increase in the Third Plan allocation for the special programme of women's education, especially at the primary and secondary stages.

Its other recommendations were:

- (i) Adequate precautions should be taken to safeguard the interests of girls, if the National Service scheme was to be made compulsory for them.
- (ii) Special programmes for women's education should be sponsored and financed cent per cent by the Central Government.
- (iii) The States and the Centre should take vigorous measures to increase the output of women teachers in view of the countrywide programme of compulsory primary education in the Third Plan.

x x x

Dr. A. L. Mudaliar, the Vice-chancellor of the Madras University, said that colleges in rural areas should concentrate on "useful but neglected sciences" like geography rather than on post-graduate courses meant for a handful of students. He favoured separate colleges for boys and girls.

10-8-60. Speaking on the occasion of the convocation at the Ramakrishna Mission Vidyalaya Rural Institute at Perianaikenpalayam, President Rajendra-prasad said that modern University students felt themselves different from the mass of the people. He instanced the case of doctors' dislike for work in rural areas. All this must change. He added, that education must meet the needs of society.

11-8-60. Dr. Shrimali said in the Rajya Sabha that the Government proposed to screen students who wished to go abroad for studies. This was due to the foreign exchange situation.

x x x

The Education Committee of the Lok Sabha expressed the view that the recommendations of the Shriprakasa Committee on moral and religious instruction in educational institutions should be implemented. Such instruction should inculcate in students lasting values and a sense of unity. The Union Ministry of Education should prepare suitable text-books for all stages from the primary to the University.

x x x .

The Education Committee of the Planning Commission recommended that, in view of the greater need for women teachers in rural areas, additional institutions should be started for training women teachers, and that special incentives like free quarters, allowances etc., should be offered to encourage women to take up teaching.

[If the Government is really serious about rapid strides in primary education, they should introduce shorter courses of training—say, of six months' duration. Everyone knows

that the present two-year course is a sheer waste of time.]

29—8—60. The Sanskrit Board has recommended the publication, under the auspices of the Central Government and the Universities, of cheap editions of outstanding Sanskrit works.

30—8—60. At the convocation of the Madras University, the Governor of Mysore stressed the need for retaining English as a medium of instruction in the Universities.

13—8—60. Dr. Shrimali said that admissions to colleges would have to be restricted in view of limited resources and for the sake of maintaining standards. Indiscriminate admissions led to the large percentage of failures. He also said that the Government and the University Grants Commission wanted the regional languages to become the media of instruction in Universities, but only after adequate preparation. Otherwise, standards would suffer.

- + -

American Scholarships for Science Teaching and Teacher Education

Science Teaching

The United States Educational Foundation in India will receive applications from Indian teachers of Science and Mathematics for grants for the 1961-62 academic year. Selected teachers will receive regular appointments to teach for one year in an American High School. They will receive travel expenses and a salary. Necessary qualifications:

1. Teachers should be between 30 and 40 years of age
2. They should have considerable teaching experience in high school science or mathematics
3. Teachers in science should preferably have had courses at some time in all the following subjects, Biology, Chemistry and Physics:

to enable them to teach General Science

4. The candidate's English including pronunciation should be of a high standard.

Last date for receipt of applications will be October 31, 1960.

Teacher Education

The American Embassy and the United States Educational Foundation in India announce the availability of grants in teacher education for 1961-62. Grants are offered to qualified teachers, school administrators and teacher trainers to observe and visit in selected school systems in the United States and to attend specially arranged seminars and courses in teacher education.

Applications will be received from teachers in Higher Secondary Schools, Heads of schools, Administrators and Teacher Trainers. The grants will be made principally in the field of secondary education.

Minimum Qualification

- (a) At present employed as a Head Master or teacher in a high or higher secondary school, Education Administrator, or on the staff of a Training College or University Department of Education.
- (b) In possession of a Bachelor's degree and post-graduate Teacher's Training degree or diploma from a recognized institution; both should be at least second class. (In unusual circumstances, exceptions may be made.)
- (c) Preferably between the ages of 30 and 45.
- (d) An Indian citizen.
- (e) Proficient in the English language.

(f) In good health.

Persons applying through Government channels should request a duplicate copy of the application form which should be sent to the regional office of the USEFI before the closing date of the competition. However, the application through the Government office concerned must be received before final selection.

Last date for receipt of application will be 1st December 1960.

Applications can be secured from and must be returned to one of the following Regional Offices depending on the area in which the candidate is resident.

For North India: The Director, USEFI, 17 Curzon Road, New Delhi.

For East India: The Regional Officer, USEFI, 1 Palace Court, Kyd Street, Calcutta 16.

For South India: the Regional Officer, USEFI, 158 Mount Road, Madras.

For West India: The Regional Officer, USEFI, 16 Queens Road Estate, Bombay 1

SCIENCE AND HUMANISM

(Continued from page 194)

The Seventh Conference of the international non-government organizations approved for consultative arrangements with Unesco was held from 30 May to 2 June. As Mr. Veronese, the Director-General of the Organization, said, the Conference was without doubt "the largest assembly of non-government organizations co-operating with Unesco" that had ever been held under Unesco auspices: 101 organizations were officially represented by 224 delegates. Observers from the United Nations and from UN Specialized Agencies attended the conference presided over by Mme Alice Arnold (World Young Women's Christian Association).

The Conference reviewed the reports prepared by three working parties set up at the time of the Sixth Conference, in 1958. The reports dealt with "Education for international understanding and co-operation", "Equality of access of women to education" (the report written on this

subject was transmitted by the Unesco Secretariat to the United Nations Commission on the Status of Women), and "The problems of youth organizations."

Among the resolutions adopted at the end of the Conference was one recommending the setting up of working parties for 1960-1962 to study the following questions: "The extension of international collaboration in the field of education", "Science and culture in the countries of Africa", and "Youth in the modern world—how to prepare it for its role in society and economic life". Another working group would be set up to study an additional theme which might be provided by the discussions on "The Man of Tomorrow, Humanist and Man of Science."

Before departure of the delegates, the Conference elected its new committee, which will have as president Mr. Bernard Ducret (World University Service).

Fight Against Discrimination in Education

Convened by Unesco, a special committee of governmental experts representing fortyone countries ⁽¹⁾ completed on 29 June the drawing up of a draft convention and a draft recommendation regarding the fight against discrimination in education.

The two drafts were adopted unanimously by the committee, meeting at Unesco House in Paris, after deliberations carried on since 13 June, during which the observers of various international non-governmental organizations ⁽²⁾ also had the opportunity to express their points of view. The deliberations were carried through in a spirit of close co-operation.

The texts adopted by the Committee aim to put into legal form certain general principles which are set forth in the Universal Declaration of Human Rights, and in the Constitution of Unesco, which gives Unesco the task of instituting collaboration among the nations to assure for all universal respect for human rights and equality of educational opportunity. The drafts adopted will be submitted for the approval of the eleventh session of the Unesco General Conference, which will open in November at Paris.

The Committee used as the basis for its work draft texts prepared by the Unesco Secretariat after consultation with Member States of Unesco.

In its report, the committee noted that this was the first time that Unesco had embarked on the drafting of instruments of such great scope, and that the completion of the task had only been possible because of work previously done in this field by the United Nations and Unesco,

Reflecting the fundamental principles proclaimed by the Unesco Constitution, the drafts are intended to eliminate and prevent discrimination, and to assure equality of opportunity and of treatment in the field of education.

Identical in their substance, the two instruments differ in legal effect, the Convention only being a legal instrument of binding character. Therefore, certain States, particularly those having a federal constitutional structure, will be able to fight against discrimination by conforming to the principles of the Recommendation, even if they cannot ratify the Convention.

Discrimination is defined in the two drafts as including "any distinction, exclusion, limitation or preference, which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose of nullifying or impairing equality of treatment in education." This declaration is carried

(1) Argentina, Australia, Austria, Belgium, Bulgaria, Cambodia, Canada, Ceylon, Chile, China, Costa Rica, Cuba, Czechoslovakia, Denmark, Ecuador, France, Federal Republic of Germany, Honduras, Hungary, India, Israel, Italy, Laos, Lebanon, Liberia, Monaco, Morocco, Netherlands, the Philippines, Poland, Byelorussian Soviet Socialist Republic, Ukrainian Soviet Socialist Republic, Spain, Sudan, Tunisia, United Arab Republic, Union of Soviet Socialist Republics, United Kingdom, United States of America, Venezuela and Viet-Nam.

(2) The International Alliance for Women; The International Federation of Christian Trade Unions; World Jewish Congress; International Council of Women; International Federation of University Women; World Federation of United Nations Associations; Catholic International Education Office; Pax Romana; International Union for the Liberty of Education; and the World Union of Catholic Womens' Organizations.

further through the listing of certain particular forms of discrimination. The drafts state that the establishments or the maintenance of certain educational systems or institutions (separate establishments for pupils of the two sexes or for linguistic or religious reasons; and private schools) does not constitute discrimination as long as certain conditions, which are listed precisely in the documents, are complied with.

By the terms of the draft Convention the States that are parties to it agree, on the one hand, to take certain immediate steps to eliminate and prevent all discrimination in education, and, on the other hand, to formulate, develop and apply a national policy aiming at the promotion of equality of opportunity and of treatment. Finally, the States undertake to take all the necessary measures to assure the application of a number of main principles defined in the draft.

The States are also to give the closest attention to any further recommendations that the Unesco General Conference may adopt to define measures to be taken to combat various aspects of discrimination. The two drafts adopted by the committee are therefore regarded as only a first stage

in the elaboration of Unesco's programme in this field.

Control of the execution of the instruments will be assured by the study of periodical reports that the States are required to supply, in the application of the provisions of the Unesco Constitution on their compliance with the conventions and recommendation adopted by the General Conference. The States that become parties to the Convention will not be permitted to qualify their ratification or acceptance with any reservations. Any dispute concerning the interpretation or application of the Convention will, at the request of one or the other of the parties concerned, be brought before the Court of International Justice, at least if the parties do not agree upon any other means of settlement.

The president of the Committee was H. E. Mr. Charles Daoud Ammoun (Lebanon). Messrs. L. V. J. Roy (Canada) and M. S. Dobosiewicz (Poland) were elected vice-presidents. Mr. Pierre Juvigny (France) was the rapporteur of the Committee. The Legal Adviser of Unesco, Mr. H. Sabra, represented the Director-General.

ADULT EDUCATION IN COMMONWEALTH

Britain's Minister of Education, Sir David Eccles, said on September 16, that he was impressed to learn from the leader of the British delegation at the recent UNESCO conference on adult education in Montreal, Canada, "how close together were the views of all Commonwealth countries on the urgent need for, and right approach to, adult education."

Addressing the opening session of the annual conference of the National Institute of Adult Education in Swansea, Wales, he said: "The emerging countries—at any rate, in the Commonwealth—know that a free society, politically independent and probably very unbalanced economically, cannot be established and operated on a handful of graduates, most of them

educated at universities in another continent."

He was told that Ghana put up an interesting suggestion at Montreal that UNESCO should enrol a volunteer service for adult education overseas—men and women to sign on to go out and work where they were wanted for a couple of years or so. "I hope we shall consider with much sympathy any such proposals."

"What has come out of the Montreal conference is a better appreciation of the variety of the demand for adult education and a stronger will to meet the demand by international action. The United Kingdom must take the lead in this field."

The Spiritual Message of Nammazhvar

M. A. Narayana Iyenger, M.A., B.L., Retd. Deputy Director of Public Instruction, Bangalore

(Continued from page)

I.3.1.

Our Lord, the beloved of Lakshmi, seems difficult to attain. But He is easily accessible to those whom He regards as attached to Him in devotion. Only to others, who do not believe in or love Him, is He beyond reach. In His incarnation as Sri-Krishna, during His childhood, He was once caught while stealing butter when it was being churned from curds. He was then bound fast to a stone-mortar by a rope across his stomach. And He showed fear, helplessness and despair. How greatly, to what impossible depths, did He humble Himself! Such is His wonderful nature.

I.3.2.

It is the essential nature of the Lord to humble Himself in countless births, without minding His status or action therein. But, even in these incarnations, whatever their forms or purposes, He continues to show the following divine characteristics. (i) All His auspicious qualities shine with undiminished brilliancy. (ii) His one great purpose in all incarnations is to exercise His gracious privilege of conferring the illuminating state of salvation on many souls. (iii) His loving mercy saves all those who seek refuge in Him. But to others, who do not have love for or faith in Him, He shows no special favours, but allows the law of karma to act.

I.3.3.

The great gods like Brahma and others have, as a result of the practice of virtue, attained their lofty status and become entrusted with the functions of creation, interim dissolution and final dissolution of

the universe. But they are all inferior and subordinate to the Supreme Lord, Narayana, who has, by His divine will, expanded Himself as these gods and also as atmans and the inanimate matter constituting the universe. Wonderful is the mystery that God, who is infinite and all-powerful, Himself incarnates as an individual. Who indeed knows how and why He does so?

I.3.4.

Has the Lord any name or form? For some, it is impossible to know what His state or nature is. For some others, it is indeed very easy to realise His position or nature. (The former perhaps are those who depend on reason, the latter those inbued with devotion.) There is thus always a conflict between those who say that God has no name and form and those who claim that He has them. But what is the conviction of the Azhvar? He is convinced that God has thousands of names and forms, as He has appeared to thousands of His devotees variously at different times in the world.

I.3.5.

Be not content with a worldly life, nor engage in philosophical wrangles. Study the teachings of the glorious Lord, who in the Bhagavadgita has investigated the Vedas thoroughly and reconciled them with the six philosophical systems and the six religious systems. You will then arrive at the conviction that the ultimate truth or cause of the universe is God, who has no end and no beginning and is full of countless auspicious qualities. What will be the ultimate result of this spiritual conviction? You will become a devotee of God, you will prostrate to Him, meditate on Him and worship Him in various ways, and you will take up prapatti or

the path of self-surrender to God. This means rooting out from your mind all weeds in the form of other paths. Thus, leading sincerely the life of a *bhakta* and *prapanna*, you will become madly devoted to God and obtain His blessed vision. Then the bondage of *karma* will cease.

1.3.6.

Hindu mythology states that Brahma, the four-faced Creator, creates the universe from its unmanifested state, that Vishnu protects it in its various stages of evolution, and that Siva starts the process of involution, ultimately dissolving the universe into its original, unmanifested state. But what is the nature of the ultimate Reality or Godhead or Absolute, who is the cause of the unmanifested state and in whom the universe rests after dissolution? Even the yogins who have meditated deeply on the nature of the soul and realised it as a knowing entity, which pervades the entire universe through knowledge and which is different from matter—even such yogins find it difficult to realise the true nature of God. What are the vast majority of the people to do then? They have to study the sacred books, reflect deeply on and discuss the nature and functions of Brahma, Vishnu and Siva, and then come to some definite conclusion as to which one of these three can best be identified with God. Having thus made a choice, they have to worship God in that form, pray to Him, reflect upon His glories and meditate upon Him.

1.3.7.

The sacred books proclaim the glorious auspicious qualities of Brahma, Narayana and Siva. Some are of opinion that the scriptures teach that these are three different deities, while others emphatically declare that the real purport of the *Vedas* is that they are the creating, protecting and destroying aspects of the one and only Supreme Reality. If you believe that they are three different deities, reflect upon their respective auspicious qualities,

select one of them as your Chosen Deity (*Ishta-devata*), become devoted to Him and give up your attachment to the other two. If you consider that these are but aspects of a single Supreme Reality, concentrate with love your mind on that aspect by which you are most attracted. Then your only duty during the rest of your lifetime will be to surrender yourself mentally to the Deity you have chosen or that aspect of the Supreme Reality which attracts you most. Then develop your devotion exclusively to the chosen object of your devotion, whether it is a Deity or an aspect of the Supreme Reality.

1.3.8.

Our minds, being attached to worldly objects from our birth, have always been doubting whether God really exists. We should not hereafter continue this uncertain attitude towards God which hinders spiritual progress. We must wash off the impurity of this doubt from our hearts. If we do so and seek refuge at the ever beneficent feet of our glorious Lord, all the terrible sins of our immemorial past will be completely destroyed. There will be no more impurities and imperfections in us. Even if we have one foot in the grave when we surrender to the Lord, even then we shall be saved.

1.3.9.

Oh man! The materialists wonder at the infinite unconscious Nature and its countless manifestations as stars, the sun, planets, the earth, the moon, the sea, mountains, rivers, forces of gravitation, cohesion, attraction, etc. But they are not aware that this vast universe, with its millions and millions of world systems and living and non-living objects, has evolved on account of the energetic work of the mighty creator, Brahma; and that he and the universe have been projected out of the core of the Supreme Reality. Even the great Rudra, who is responsible for the dissolution of the universe during the process of involution, only obeys the will

of the one and only God. Reflect, therefore, on the greatness and glory of God Himself. He creates (through Brahma) this vast and wonderful universe. He then Himself enters into it. Not content with this, out of His abounding grace, He descends as an incarnation into the world to promote the spiritual welfare of its denizens. It is indeed impossible to estimate the greatness of God and enumerate His glories, one after another. There is no end to His achievements. Who will not be bewildered when thinking of His greatness and glory!

I.3.10.

Even the gods who have a brilliant intelligence and extensive knowledge are bewildered by the infinite power of God in

creating, sustaining and dissolving the universe. To confer bliss on His devotees, He assumes beautiful, auspicious forms and incarnates in various ways. His mysterious powers are more wonderful and difficult to measure than the limitless skies. Sometimes He appears dark like the rain-bearing cloud. Once He appeared as the beautiful Vamana, and then measured the universe in three gigantic steps. Now, having realised His greatness and His auspicious qualities, we must at once seek refuge at His flowerlike feet, constantly think about Him without break, sing His glorious praises even irregularly or informally, embrace any one of His forms, and prostrate to Him with feelings of complete faith and self-surrender.

— + —

EDITORIAL

True Svaraj :

It was a somewhat unusual convocation address that Sri Jayachamarajendra Wodeyar, the Governor of Mysore, delivered to the new graduates of the Madras University on the 30th of August last. In our preoccupation with planning for prosperity, the Upanishads are apt to appear irrelevant, if not reactionary. And it is on an Upanishadic text that the distinguished philosopher-statesman based his sermon to the young men and women taking their degrees and leaving the protection of their alma mater for the rough and tumble of the world.

The purpose of education, according to the ancient seer quoted by the Governor of Mysore, is to make man the captain of his soul, true king over himself. Thus only does he attain real Svaraj or independence. And this involves freedom from ignorance. The knowledge that the Upanishad has in mind is about the self. And it may be that the University or the school aims at something less exalted. Nevertheless, as the convocation address points out: "The methods that a

spiritual aspirant adopts for self-realisation, methods like knowledge, peace and self-control, are also methods which could be usefully employed for the realisation of independence here in the world....Let us be active and vigilant to maintain our heritage and our national honour based on dharma and Brahma-jnana."

This is the core of the message, forcibly and succinctly put. But the address also touches on other matters of interest in the field of University education. Attention is pointedly drawn to two fundamental features of University education: first, that "much more ought to be learnt by the students than is formally prescribed or actually taught", and secondly, "that the knowledge and culture which the university dispenses, should, directly and indirectly, reach a much larger circle of people than actually come to the campus..."

Arising from these is the necessity to frame a course of secondary education which will widen the general capacity of the student and avoid narrow specialisation. Sri Jayachamarajendra Wodeyar

pleads for a synthesis of sciences and the humanities as well as a synthesis of knowledge and virtue. To benefit from such a training, the students must be well qualified and not too numerous in proportion to the available teachers. "It is not in the national interest to reduce colleges to the position of waiting halls or resting places for people of undisclosed merit or undeclared intention."

After pleading for raising the status and emoluments of teachers, the address deals with the question of the medium of instruction in universities. "As things are at present, it appears to be safe and desirable to retain English for some time as the medium of instruction, while making an all-out effort for the expansion and adaptation of our own languages to suit the needs of modern scientific learning... The English language may be looked upon as standing in the same position as the expert foreign personnel whom we employ, with no permanent commitment, for as long a time as we require for training and equipping our own experts."

In this context, one question that could have been touched upon is the unity of an India without English. The Mysore Governor could not have addressed the Madras graduates, if he had learnt only Kannada and his audience only Tamil.

Altogether, the a remarkable address, full of wisdom and sobriety, worthy of the philosophic studies and statesmanship of the speaker.

Semantic Suicide

The dangers of specialisation to which Sri Jayachamarajendra Wodeyar adverted are stressed by the American savant, Dr. Oliver L. Reiser of the University of Pittsburgh in a recent interview published in *The Hindu*. Speaking about "the mad rush towards specialisation", he points out: "The result is that we are being overwhelmed by the mountains of knowledge, unorganised or misapplied, which our experts are piling up higher and higher." They remain "meaningless

facts" and "unintegrated empirical findings"—which is bound to lead us, sooner or later, into "semantic suicide, a condition in which no one understands anyone."

To escape this disaster and to help students and teachers to seek synthesis, Dr. Reiser suggests the following courses at universities: (i) the sociology of knowledge; (ii) the inter-relationships of religion, philosophy, science and art, (iii) information theory, cybernetics and semantics; (iv) the history and philosophy of science; (v) the history and presuppositions of the democratic theories of government; (vi) the contributions of biology, sociology and psychiatry to human welfare and progress; (vii) the unity of knowledge; and (viii) the evolution of value-systems from primitive culture to the modern industrial civilisation.

Our Universities, in recent times, have taken some faltering steps to widen the scope of studies for every student. Halting steps have been taken to add courses called "Minors", comprising bits of science for students of humanities and bits of humanities for students of science. The Minors courses, as for instance in Madras, are very thin. And the fact that they do not count for a class tempts the students to neglect them. They seem to be fast approaching the position of the "B group" subjects in the old Madras S.S.L.C. course for which there were no papers in the public examination. While commending the courses suggested by Dr. Reiser to our universities, we would suggest that immediate steps be taken to make the study of the history and philosophy of science compulsory for every student of science.

Dr. M. Visvesvarayya

We send with due deference our own humble contribution to the chorus of tributes, offered in homage to Dr. M. Visvesvarayya on his completing a hundred years of striving and achievement. As an engineer, as a statesman, as a

national planner with vision long before plans became fashionable in India, as an economist, he has done the most distinguished service to the nation. In the sphere of education, in which we vitally interested, Dr. Visvesvarayya founded the Mysore University and organised a system of cheap education in Mysore State. To this day, education in Mysore is far less costly than in neighbouring States.

The outlook of Dr Visvesvarayya, is thoroughly Westernised. In some respects, it is antipathetic to the culture of India, as for instance when he insists on everyone being an economic producer in some sense or other. But in the zeal with which he has held to certain principles of conduct and in his integrity of

character, we can see the influence of Indian tradition on him.

A French statesman, who managed to continue in politics from the Revolution to the restoration of the Bourbons is said to have claimed as his greatest achievement that he survived them all! Dr. Visvesvarayya has survived a century in a different sense altogether. What a glorious record to look back on! He has been throughout working, and working hard. Much of his work has borne fruit, some of it still has to fructify or assume concrete shape. Meanwhile, his ripe wisdom and experience are at the service of the nation. We pray that he may live for many more years, serving and guiding his dear Motherland.

Letters to Editor

Free Education

Sir,

It is a matter for real gratification to note Mr. P. Kakkan's speech at Nagamalai, Pudukottah, that education is to be made free up to Standard X from next year for the backward and scheduled classes. While this should be a happy reform, it should be happier still, if general education is made uniformly free to one and all in the State, it being known that the fee collection now made, allowing for N. G. O's and others, Harijans, low income groups etc., comes to an insignificant sum. The worries and the irregularities involved in getting poverty certificates should become a thing of the past. The foregoing of the fee collection from the few would be nothing, when compared to the loss of time, stationery, and postage and the loss of moral tone involved to some extent in the obtaining of certificates.

Side by side with the creation of facilities for the opening of a larger number

of schools to cope with the increasing strength, it would be well to improve the standard of education even from the lowest class. Now that English commences as a compulsory subject from Standard V and the syllabus for Standards I to IV is exacting enough, primary education, to issue a passport for literacy, needs to end with Standard IV, the remaining three-year-course of elementary education having to be considered as the middle or the higher elementary course. For various considerations, there has been laxity in class promotions from the start, so much so that each section or standard being unwieldy—teachers themselves being of doubtful quality with improper selection—there has been a heavy percentage of failures at the S. S. L. C. examination, in spite of moderation and other considerations. Any reform worth the name must come from the beginning. Primary education is quite similar in importance to the eye in respect of the human body. 'Mind your eyes and then take your ease' has been the wise adage. In national interest, I would strongly urge for the

holding of a common test at the end of Standard IV, at least between two or three schools, and of a districtwise test at the end of Standard VII or the senior basic course. There would then be a good deal of scope for emulation and for proper assessment of progress with no room for wastage or malpractices. It is easy to form a panel of examiners in each range for the holding of examinations at the end of the IV Standard course. This should be the measuring rod for the completion of literacy. The production of a Birth Certificate by each pupil on first admission in a school must be insisted on, for which there must be easy facility for the issue of a certificate at a nominal cost of 25 np. Effective steps are needed to see that the Orientation Programme recently chalked out for elementary schools is faithfully observed. There is no gainsaying the fact that the teachers' job is not mere quill-driving with ability in any one of the branches. He has to be conversant with something of everything to the needed extent as the curriculum stands. Effective steps are needed to pay greater attention to the selection of primary school teachers and to giving them good training.

Papanasam M. Nagasubramanya Ayyar

Elementary Schools and Public Examinations

Dear Mr. Editor,

I understand that with the conversion of Higher Elementary Schools into Basic Schools, the students have not to (indeed, cannot) appear in the E. S. L. C. examinations, which will gradually be abolished. This is indeed a very unfortunate rule.

After the conversion, the teachers will have no responsibility to prepare the students for any public examination, and the standards in these schools are sure to fall to great depths. Doubtless, the rule

is that students who are declared to have passed the VIII class in these Basic Schools should be admitted into the new VIII class of the High Schools. But the High Schools may resort to dubious methods to get over this rule and blackball those students who manage to get pass certificates from the Basic Schools, but are found to be really unfit for the new VIII class, by saying that there is no vacancy!

It can never be gainsaid that the results of public examinations do speak to the efficiency of the schools, and are even a satisfactory measure of their efficiency, however much you may decry examinations. The remedy is not to abolish them, but to reform them.

It is the duty of the government which spends such colossal amounts of money, running into tens of crores of rupees to see to it (in fairness to the tax-payer atleast) that money is not thrown into a bottomless pit of inefficiency. The only rough and ready method(it may not be the ideal) one to ensure efficiency is to retain examinations at every stage of education. I would, therefore, suggest public examinations at the primary stage after the completion of the V Standard as well as after that of the higher elementary stage, after the VII class. This will contribute to the efficiency of primary and higher elementary schools.

As regards the E. S. L. C. examination, the VII class students of the Basic Schools may be permitted to appear for it, if they so desire.

I understand that private candidates who appear for the E. S. L. C. examination cannot sit for English. This prohibition is meaningless. They may be given the option to appear for English as well.

Tindivanam M. S. V. Chari.